

Poetry.

WHICH ARE YOU ?

There are two kinds of people on earth to-day,
Just two kinds of people, no more, I say.
Not the sinner and saint, for 'tis well understood
The good are half bad, and the bad are half good.
Not the rich and the poor, for to count a man's
wealth
You must first know the state of his conscience
and health.
Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his
tears.
No; the two kinds of people on earth I mean
Are the people who lift and the people who lean.
Wherever you go, you will find the world's masses
Are always divided in just these two classes.
And oddly enough, you will find, too, I wean,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toll down the road?
Or are you a leaner, who lets others bear
Your portion of labor, and worry, and care?
—Ella Wheeler Wilcox.

Contributions.

THE OLD PATHS.

[Read at German Baptist S. S., by D. Bailey.]

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' But they said, 'We will not walk therein.'" Jer. 6:16.

The Israelites were a typical people. Every act of theirs was the shadow of something to come. Their wandering in the wilderness typified the lives of men on earth, and their leader Moses was a type of Christ, so he was not permitted to enter the promised land, which was a type of heaven; for if he had died there, Jesus must have died in heaven, where there is no death. So, also, God took charge of Moses' body lest his people should embalm him and carry him to Canaan for burial, thus making it impossible for Jesus to fulfil the figure; so it will be seen that it behooves us to give earnest heed to the voice of God speaking to this people and to inquire after the "old paths," where we may find rest, not necessarily for our bodies, but for our souls.

I presume it is necessary to speak to Sunday-school scholars about paths that are generally acknowledged to be bad, nor those that have the general reputation of being good, but there seems to be a borderland where a right minded person may be in doubt. The "wise man" gained much of his wisdom from actual ex-

perience, so we think he is worthy of credit when he says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

Men look so much for pleasure and then they do not know how to enjoy it when they have it. A man must be weary before he can appreciate rest, so he must have suffered and made sacrifices before he understands pleasure. Persons must have such experiences before they can realize that "it is more blessed to give than to receive." Right along this line Dr. Holland has beautifully said, "I do not wish that no pain come on you, no care oppress you, no sorrow swim in your eyes, no temptations beset you; but I wish you may bear what God puts upon your shoulders, and bear it well. I wish that it may not be necessary to chasten you over much; but you can hardly grow strong without trouble or sympathetic without sorrow. It was necessary that the only true human life ever lived should be made "perfect through suffering;" and it is strange presumption for you to think that you can be made perfect without it."

This little introduction is necessary to the production of the true way, for Christ says, "I am the way," and his gospel is the gospel of sacrifice, renunciation, self-abnegation and humility, and the natural mind of man must be changed before it can find pleasure in these things, and so it is that they often seek so eagerly for the happiness of earth that they miss the blessedness of heaven.

Some men give up this blessedness because they feel that they must tittle a little, and where is the happiness of that; "In the end it biteth like a serpent and stingeth like an adder." A young lady will say, "If I walk in this way, I must give up dancing and I do not want to do that." Oh, the folly of the world; a few days of dancing and endless ages of misery; in the opposition, a few days of self-sacrifice with an eternity of blessedness. Another may say that the church should not object to life-insurance, but I feel that to say nothing of religion, it is either poor policy financially or else morally; for if the assured live for a long time, he will pay out more than will be due him at death, while if he die soon, his family will get money for which he has given no equivalent. I shall not quarrel with any one on this point but I feel called to remark that I cannot think that I should like to be called before my Creator fresh from this game of chance in which my life—perhaps my soul—was the stake; and I feel that I would rest better, even in a pauper's grave, than in the finest casket,

when I knew that it was contributed by others under compulsion.

Still another says that he can find all the religion he wants in his lodge. I once knew a man of this class, he gave his attention to the accumulation of property, and he did well for many years, but at last the tide turned, he lost all, and then his mind failed, and after a few years he died in the asylum to which he had been sent. The benevolence of these societies is not the benevolence of Christ, it is selfish or compulsory benevolence. If they give, it is with the full expectation of receiving as much or more for themselves, and Christ says pointedly, in his sermon on the mount, that this is not charity.

But the length of this essay admonishes me that I must cease specializing and call your attention briefly to a few generalities, be they glittering or otherwise. I have said that Christ claims to be *the* way, and I will add that his *way* is identical with the "old paths" spoken of by the prophet for Christ makes the same promise of "rest" that we find in our text. He also says in this connection (Matt. 11:28-30) that "his yoke is easy and his burden is light." Horses and their harness were practically unknown to the Jews, so Christ resorts to the more primitive figure of cattle and their yoke. Some people have a prejudice against a yoke that is unreasonable. Like the boy who wishes that there were no such things as slates, they act as though the yoke made the burden. This is not in any sense true. A yoke may gall the wearer, but if it should, there is a remedy. It is not the right yoke, for Christ has spoken and his word will stand forever. He says, "My yoke is easy." The burden is there and must be moved and the yoke is an appliance to make the movement easy. Christ not only furnishes the yoke, but will help to bear the burden; so my Christian friend, you must not fret or worry under the yoke, remember the power, wisdom and love of your yoke fellow and walk on patiently till you find rest, for it is sure to come soon or late, the more arduous the labor, the sweeter the rest, the greater the tribulation, the greater the peace, the sorer the affliction, the gladder the joy, when he cometh to claim his own, for

In the shadow of his wings

There is rest * * * Peace sweet peace.

We have learned that Jesus at the very beginning of his public career, turned his back on the lust of the flesh, the lust of the eye, and the pride of life, and went on his chosen way peacefully even to the giving up of his life; so must you if you would "be a true disciple sitting at the Savior's feet."